truth in a harmonious intellectual structure: but, because its light is limited, as all mental light must be, it is unable to enlarge itself so as to receive equally all truth and all knowledge; it has a mental ego, even an enlightened one, and is determined by it in its observation, judgment, reasoning, mental choice and preference. In most men there is a predominance of one of these qualities but also a mixture; the same mind can be open and plastic and harmonic in one direction, kinetic and vital, hasty and prejudiced and ill-balanced in another, in yet another obscure and unreceptive. This limitation by personality, this defence of personality and refusal to receive what is unassimilable, is necessary for the individual being because in its evolution, at the stage reached, it has a certain self-expression, a certain type of experience and use of experience which must, for the mind and life at least, govern nature; that for the moment is its law of being, its dharma. This limitation of mind-consciousness by personality and of truth by mental temperament and preference must be the rule of our nature so long as the individual has not reached universality, is not yet preparing for mind-

transcendence. But it is evident that this condition
is inevitably a source of error and can at any
moment be the cause of a falsification of knowledge,
an unconscious or half-wilful self-deception, a refusal
to admit true knowledge, a readiness to assert
acceptable wrong knowledge as true knowledge.

This is in the field of cognition, but the same